

# The Alaskan Churchman

IX

May, 1954

Number



O YE+ICE+AND+SNOW  
BLESS+YE+THE+LORD;  
PRAISE+HIM+AND+  
MAGNIFY HIM FOREVER





# Missionary District of Alaska

Office  
Box 441  
Fairbanks, Alaska

## THE BISHOP

The Rt. Rev. William J. Gordon, Jr., D.D.

## THE SECRETARY-TREASURER

Miss Blanche Myers

## THE COUNCIL OF ADVICE

The Rev. Gordon T. Charlton  
The Rev. Henry H. Chapman  
The Rev. Samuel A. McPhetres  
Mr. Edward V. Davis  
Mr. Harry Knights  
Dr. W. M. Whitehead

## THE EXAMINING CHAPLAINS

The Rev. L. Russell Clapp  
The Rev. Gordon T. Charlton

## THE CHANCELLOR

Mr. Edward V. Davis

## THE WOMAN'S AUXILIARY

Mrs. Edwin Meier, President  
816 F Street, Anchorage, Alaska

Mrs. Frank Webb  
Treasurer and Custodian of the U.T.O.  
Wrangell, Alaska

## NON-PAROCHIAL CLERGY

The Reverend E. A. McIntosh, retired  
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired  
19th and Landes  
Port Townsend, Washington

The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great characters connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

# The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest  
of the  
Missionary District of Alaska  
of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor

Miss Blanche Myers, Business Mgr.

Subscription Price

One Dollar A Year

Please make checks and money  
orders payable to

THE ALASKAN CHURCHMAN

(Box 441)

Fairbanks, Alaska

Member National Diocesan Press



MAY, 1954

## "SPEAK UNTO THE CHILDREN .... THAT THEY GO FORWARD"

Easter Day, 1954 has just come and gone. More than two thousand persons in the Church in Alaska came to God's Altar on that great day of the Church year to receive the Sacrament of the Holy Communion and to hear anew the news, "He Is Risen".

We give thanks that a great many members of the Church in Alaska had the blessed opportunity of coming to God's altar on this Easter Day that had no such privilege last year, Easter, 1953. Our staff this year numbers six priests who were not with us last year so the people of Point Hope, Allakaket, Eagle, Tanacross and Tanana look to their own priests now when there were none before. In addition, thanks to airplanes owned by the Church in Alaska, the Holy Communion was celebrated for our Indian people at Stevens Village, Beaver and Circle on

Easter Day and at Minto on the Tanana River on Easter Monday. Certainly we can say that the family of the Church in Alaska has been better ministered to at Easter, 1954 than at any time since our first missionary journeyed to the Territory of Alaska in 1886. For this blessing we give thanks to Almighty God that in some more adequate way we are meeting the great spiritual needs of His people.

Yet a missionary bishop cannot but feel ashamed and conscience-stricken when he knows that there are yet more than a dozen native villages in Alaska where the people look to us for spiritual care—in truth, for a ministry of body, mind and spirit, and where they find only an occasional ministry three or four times a year by an itinerant priest who really has no business being away from his pressing responsibilities at his home mission. There are hundreds of native Episcopalians in Alaska who have been introduced to the Gospel, baptized, and left largely to grope their way alone to the real truths of the Christian faith with little or no guidance into the way of justice and truth and life as promised by our Lord Jesus Christ.

In past years there have not been men available to fill these difficult and challenging posts, even if the resources for their support had been in our budget. Now, thank God, there are consecrated priests (and equally selfless wives) who are ready and willing to give of themselves and their God-given talents in a simple life on the frontier that these children of Our Lord may truly know Him and follow Him. Surely the Episcopal Church has not exhausted its missionary resources and potentialities. Surely if our people might give proportionally and sacrificially as God has given unto them, the four thousand dollars annually needed to found a new mission on the Alaska frontier to minister to people who have been Episcopalians in name all their Christian lives, would be more than provided.

We beg to set forth our aims. This  
(Continued on Page 12)



# ALBERT E. TRITT -- INDIAN APOSTLE

By The Rev. RICHARD T. LAMBERT

One does not live in the vast Upper Yukon regions for any time before coming in contact with the Rev. Albert E. Tritt. All people who stay for a short period hear of this man and his life; any person who lingers or lives in the area for a time is soon to have the privilege of meeting this man because he travels widely. This man is a friend of many, teacher and counselor for hundreds and an example for all. Countless Church workers have come and gone, bishops, archdeacons, priests, deacons, doctors, nurses, teachers, and lay workers—but the Rev. Albert E. Tritt has remained. His ministry is with his people and for him there are no greener pastures.

This short article will give you only an initial picture of this man and this article cannot do complete justice to his life. Some facts and figures of his life and work will be cited—these gathered from church journals and records, and discussions with Mr. Tritt. However, the strength

of his ministry has found its place in the hearts of hundreds who have gone before and of all people living in the area today.

Mr. Tritt, an Athabascan Indian, was born in May, 1880 near Arctic Village, Alaska. He was raised in the immediate vicinity of Arctic Village, which is one of the most remote and most primitive of all Alaskan villages. His early youth was spent with the nomadic villagers of the area. Fishing near the village in summer, following trap lines and caribou herds in the fall and winter, and beaver and muskrat trails in the spring is the regular cycle of these people. Albert was known for his leadership at an early age. In 1895 he saw his first Bible and this event is the outstanding memory of his youth. For many years thereafter he sought another sourdough or traveler who might give him such a book. In 1901 he was married but his wife died after a sudden illness. In 1906 he married Sarah John of the Chanda-



The Rev. Albert E. Tritt



lar region. She has been his faithful wife and companion to this day. Albert and Sarah have raised seven children and have guided the destiny of many more by personal attention and adoption. They now have fifty-seven grandchildren and innumerable great-grandchildren.

In 1914 Albert Tritt was given his first Bible and he began to study this book night and day. He began to conduct services in 1923 and was ordained deacon by Bishop Peter Trimble Rowe on July 22, 1925. During these years his life has been dedicated and devoted to Christ and His Church. He recently said: "I thank my God for His mercy unto me. What can I do for him? I shall always preach His Holy Word".

To preach and teach, the Rev. Mr. Tritt has traveled the area far, wide and often. He has held services in all manner of dwellings and in the open—in mission houses, sheds, cabins, and in boats. He has conducted services in tents, in the mountains, by the rivers, in the snow, and on the plains throughout the seasons of the years. He has never been content to sit idly by while the people worked, waiting for the people to come to him. Where the people go he has followed. Truly he has always followed our Lord's command of "Go ye therefore and make disciples of all nations". In several instances he has felt the necessity of erecting a church building. Alone he built our beautiful church in Arctic Village. Without help he cut the timbers, hauled the logs several miles and put up the walls. By hand he carved the pews, altar, pulpit and litany desk. He planned and helped to build the churches in Venetie and Chalkyitsik.

Looking over his journal of Church services, one reads this record of travels:

By toboggan in winter	6,398 miles
By foot, packing on back	
in summer	3,365 miles
By canoe	899 miles



Bishop Rowe Chapel,  
Arctic Village

By boat	640 miles
By plane	820 miles

It is my guess that this record shows the bare minimum of his travels. Surely many more thousands of miles might be recorded. Between the years 1923-1954, he has conducted 3,273 services; held instruction for 377 Church School periods; taught language classes night after night; and officiated at many baptisms, weddings and funerals. Services have been led by Mr. Tritt in the following places: Arctic Village, West River, Fort Yukon, Christian Village, Marten Creek, Venetie, Sudh Village, Christian River, Caribou House, Willow Creek, Willow House, Old John Lake, Sheenjik, Black River, Circle City, Smoke Creek, Big Lake, Chalkyitsik, Shuman House, Marten Creek Village, in fish camps, in mountains and along the trails. Asked about such entries as "in the woods", Mr. Tritt said: "Where God leads my people, I minister to my people".

Last fall Mr. Tritt was asked to go to Chalkyitsik to live with the peo-





Bishop Bentley Chapel, Chalkyitsik

ple, to teach and to conduct services. With little advance preparations, he and his wife went by river boat for the two-day journey. In Chalkyitsik (Fishhook) Mr. Tritt conducts a service each Sunday. Every evening the whole village crowds into his cabin for language instruction. Young and old sit around the cabin facing Mr. Tritt and his own large chart which hangs on the wall. In turn the people learn to pronounce the syllables from the chart and then words. Very few natives are able to read their own tongue because this Takudh language has never been taught in school. The only printings of the language are in church books—the Bible, Hymnal and Prayer Book. Yes, where Mr. Tritt travels the people learn.

He has made the message of our Lord very clear and dear to uncount-

ed hundreds. The people he has taught have a very strong faith and understanding of God's Word for all mankind. This spiritual record of growth cannot be measured. One sees the living record as many people witness to the Christian faith in their lives. While Mr. Tritt continues this remarkable ministry (years after other men have reached an age of retirement), he now watches with unvoiced pride three of his sons who are layreaders in Venetie and Arctic Village.

On a recent trip to Chalkyitsik, a little girl asked me as she pointed to the Rev. Mr. Tritt, "Did Jesus look like that?" Yes, from his heart shines the spirit of God and anyone can see the reflection of Christ upon his face. The Rev. Albert E. Tritt is a living, witnessing saint of Christ's Church



# MISSIONARY WIFE ALASKA MOTHER of THE YEAR

As this issue of The Alaskan Churchman goes to press, Susan Smith Chapman, wife of the Rev. Henry H. Chapman of Sitka, is en route from Sitka to New York City to be honored as Alaska's mother of 1954. Mrs. Chapman was chosen as Alaska's outstanding mother by a committee from a group nominated by towns all over the Territory. Mrs. Chapman will join fifty-one other mothers in New York, representing the forty-eight States, the District of Columbia, Alaska and Hawaii.

By an unusual coincidence Mrs. Chapman's honor follows the similar distinction bestowed on Mrs. Delia Watson of All Saints' Parish, Anchorage, as Alaska Mother of 1953. Even more striking is the fact that Mrs. Chapman spent most of her Alaskan life serving at Christ Church Mission, Anvik, where Mrs. Watson grew up as an Indian girl in the Anvik Mission boarding school. So the little village of Anvik shares honor with the Alaska Mother of the Year for two years in succession. The Church in Alaska is quietly proud of both of these members of her family and surely they illustrate in a living way the Gospel of Our Lord in action in every day living.

Miss Susan Smith is actually the senior missionary in point of service on the staff of the Church in Alaska today. She came to Alaska to serve as teacher in the day school at Anvik in 1921 from her home in North Carolina. After several years service in the Anvik school she took up another field of service in the Church when she became the wife of the Rev. Henry H. Chapman, who was then assisting his father at Christ Church Mission.

Dr. Chapman retired from the work at Anvik in 1931, after having served for forty-four years at the lower Yukon mission of which he was the co-founder. He was succeeded by his son



Mrs. H. H. Chapman

and Mr. Chapman and his wife shepherded the work there and at Holikachuk and Shageluk until 1948.

In 1948 the Chapmans were transferred to Sitka where it was hoped Mr. Chapman might find the work a little less physically strenuous. However, to see the Chapmans in action in Sitka illustrates a rather vivid sample of physical activity in a different way there, so there is some question whether Mr. Chapman has slowed down in his activity in the transfer!

However, there is no question that St. Peter's-by-the-Sea has been richly blessed by the coming of the Chapmans. A perfect missionary team, Mr. and Mrs. Chapman have in a quiet way and consecrated way served as a living example of a Christian family in action, and by their selfless leadership have produced wonderful results in a deeply spiritual way in the whole life of the Church and in the community in Sitka.

Surely Mrs. Chapman, the mother of three daughters, is a truly living witness of Christian motherhood at its best, and our loving congratulations go to her and her family as she receives this well-deserved recognition throughout the Territory of Alaska and the nation.



# CORDOVA'S ST. GEORGE AND THE DRAGON

By The Rev. Robert Grumbine



St. George's Church, Cordova

"There are ghosts in the shadowy corners of the Red Dragon. I saw them the other day as I sat before the glowing embers of the wood fire on the wide and hospitable hearth and watched the flames nod and blink at recollections conjured up by the rector of St. George's, as he told me the story of the place. They are friendly ghosts, though some are ragged and unkempt, with eyes bleared from too much looking upon the wine when it was red; and some are bearded giants whose lips hang loose with curses while their fists clench ready for blows. Friendly all, these ghosts, for none ever came into the warmth and light of the Dragon but he was seeking company and cheer. In the old days, they lingered there to sleep, to wrangle, to sing, to pray, to fight, while the fire crackled on the hearth and the smoke from a hundred pipes curled into the rough-hewn rafters". So writes Katherine Wilson in *Copper Tints* published in Cordova in 1923.

For the Cheechako, Miss Wilson's words eloquently describe the Red Dragon in its heyday. What is the Red

Dragon? Most everyone in the community-spirited town of Cordova can tell you, even the newcomers. In 1938, the then daily *Cordova Times* described the Dragon as the oldest building in town still in continuous use. Today, in mid-twentieth century, the Red Dragon doubles for a vicarage and a parish hall of St. George's Mission, the church building which dates back to World War I and which church contains many memorials of valiant men who never returned from that conflict. But the Dragon was there first. Pioneering, it was the beloved Edward Pearsons Newton, priest, who organized the Mission in 1906 to meet an existing demand for wholesome fellowship and recreation for railroaders and miners. For decades it served as an amusement rendezvous for as rough and lawless a band as ever filled a beer mug with \$20.00 pieces for a sky pilot!

The town's growth came with the building of the Copper River & Northwestern Railway, and the several thousand men who arrived to construct it. Cordova, a port city, served as the



Southern terminal for this historic railroad which traveled inland over glaciers and through mountain passes to the fabulous Kennecott Mines near McCarthy. In its prime, this mine was the largest copper mine in the world. Daily trains plied back and forth to Kennecott returning south with copper-laden ore which was shipped to the States through Cordova. This entire operation predated 1938, at which time the railway ceased running due to the price of copper and the increased costs of mining the mineral. The present Copper River Highway now under limited construction for a very short distance out of Cordova, follows the old railroad right of way. The completion of this highway will provide Cordova with a link to interior Alaska and to the States. Cordovans are trying their level best to assure its continued construction under adverse conditions and an economy-minded federal government.

Glancing at the parish register, one is struck with the missionary endeavors of the early missionary priests. Traveling any way possible, typical places where services were conducted include Bonanza Mine, Jumbo Mine, McCarthy, Kennecott, Chitina, Valdez

(then served from Cordova), Seward and Latouche—these under the ministry of the Rev. Michael J. Kippenbrock, 1928-1931 (now living in Valdosta, Georgia).

In those olden days, the Episcopal Church was the first organized religious group to come to Cordova, there to put down solid roots for the future. For many years afterward, there were but two others—the Presbyterians and the Roman Catholics.

Boasting some ten religious groups in 1954, Cordova, with its 1500 population, seems a bit over-churched. Actually, the majority of these religious bodies established their work within the past fifteen years, and most of them stand in the Fundamentalist tradition. The Presbyterians moved out in 1950, the American Baptists replacing them on the same site with the old Presbyterian Church still being used. The Baptists also assumed responsibility for the operation of the Cordova Community Hospital. In addition to groups already mentioned, one finds the Pentecostal Church of God, the Assembly of God, the Little Chapel, the Eyak Gospel Chapel, Lutheran Mission and Russian Orthodox Church. These Orthodox



The Rev. E. P. Ziegler and the Red Dragon



people have been without ordained leadership for years, the result being that many have become lapsed, others indifferent, still others have been swayed to some of the Fundamentalist denominations who consider these folks as unsaved. The Russian Orthodox Church, like ourselves, is a branch of the One, Holy, Catholic, and Apostolic Church. In faith, our Churches are quite similar; in practice, somewhat different. By and large, the Orthodox people are slipping away from their native tongue, and therefore, their Church is not as meaningful as it once was. Combined with constant and continuous lack of a resident ordained priest, the results have been disastrous upon these people. It is hoped, that as a sister Church, we shall be able to minister to these folk eventually.

St. George's has often been dubbed one of the most picturesque churches in Alaska. Situated on the down grade of a rather steep, but short hill, it stands out in one direction against the town, and in the other direction it is silhouetted against Mt. Eccles, the most prominent peak in the area and scarcely two miles away.

The history of the Dragon would not be complete without mentioning Eustace Paul Ziegler. Coming to the Dragon as a lay worker, he was eventually ordained deacon, later priest. But his fame has come from another direction. In later years Mr. Ziegler left the Church and today is one of the foremost contemporary Alaskan artists. Living 'outside', he travels to the Territory annually to pursue his artistic endeavors. The altar painting at St. George's, that of our Lord on Calvary, is a product of Mr. Ziegler's hand.

Largely responsible for collecting the various mementoes of a bygone era has been the Rev. Mervin Wanner who left the Mission and Territory in 1951 (now priest-in-charge of St. Paul's Mission, Hartford, Conn.). Father Wanner served a total of fifteen years in the Cordova-Valdez area in two stints, 1931-1934, and 1939-1951. His ministry has been the long-

est one at this Mission and one of the longest within the Missionary District of Alaska. Such remembrances as the old railroad brakeman's lantern, the Cordova passenger station sign, an embroidered Red Dragon (made by the oldest living communicant of St. George's, Mrs. Lou Smith), a gold scale, and many other historical valuables are all to be enjoyed within the Dragon.

The huge open fireplace in the Dragon is still there but has been closed at the top and a stovepipe inserted to connect with an oil stove, which is now used to heat the building. Part of the rafters can still be seen, but the building was insulated in 1944 when its vicarage service began with the selling of the old vicarage.

What is Cordova like in 1954? What is going on today at St. George's Mission? Is it active? Does it have a resident priest? What of the future for the Church in Cordova?

The economy of the community is currently a fishing one. Being a seasonal industry, many families and fisherman migrate to Cordova in the early spring, leaving again in the late fall. Large clam, crab, and fish canneries are located in this area. Present access to the community is by water and air transportation, the road being a hope of the future.

Statistically speaking, in 1950 there were listed some 22 communicants; 1953 brought the number to 31, or roughly a 40% increase. Numerically speaking, this is but little gain, but when one considers the itinerant ministry which has been experienced, namely, services one Sunday a month, it is truly remarkable. The incumbent travels via commercial air transportation from Valdez for these services, remaining one full week in each month. Of the present communicants of the Church, more than 60% come from non-Episcopal backgrounds.

The backbone of the Church during the past nearly three years has been the two-year-old Woman's Guild. Through their efforts new furniture has been secured for the Dragon, minor renovations in the Church and improvements to all property made.





### Mt. Eccles, Near Cordova

And this all by but a handful of consecrated women working with a purpose — that of obtaining a resident priest. The communicants and non-communicants alike are full of a spirit which is typical of a mission with drive, with enthusiasm, and with zeal for the building of the Kingdom. They want a resident priest, Church School leadership, parish activities, youth work, and they're working long hours to make these a reality. Every time we go to Cordova we are impressed, refreshed and inspired by the willingness and loyalty of this handful of Churchfolk. There is interest in St. George's from non-Episcopalians too, and this is encouraging. In Cordova there are families that want a church of their own, who will prepare for Confirmation, young families with children, resident families who want a resident priest. But it will never be a parish of great numbers. A Sunday Church School has been started and is being operated weekly by a completely untrained but willing staff. St. George's service and value lie in meeting the spiritual and some of the social needs of Cordovans who live and work and have their being

in what Alaskans call "the friendly city".

St. George's will grow. It will grow if funds can be provided for even a trial residency—a priest in residence for a period of three years. Cordova and Valdez have been grouped together, not mainly because on the map they appear to be close together, but because each has a small congregation. And neither can grow solidly and healthily until clergy can be placed in each place. What St. George's wants is a chance—a chance to prove itself. Cordovans are not wealthy, nor are they poor. We cannot depend on a few moneyed families to provide a priest's salary because there are no moneyed families in the congregation. Bishop Gordon's 1954 budget has been reduced by some \$2,000.00. This budget is not elastic; all available funds must be used to provide clergy where we already have church people. St. George's, Cordova, is in a unique classification. It is truly missionary, where the Church is having some small visible success with essentially non-Episcopalians who find a real need within their lives being met by the Church in Cordova.



# "OPERATION BIBLE SCHOOL"

By NANCY A. DAVIS

"Miss Davis, how do you become a missionary?" In answer to this question asked so many times to the six of us from Southern Ohio who taught Bible School in Alaska last summer, we say: "There are many ways, and they all begin at home, where you are. Most important is the command given by our Lord, to go into all the world . . . to send laborers into the harvest . . . to love thy neighbor as myself . . . to follow Him. Then you must watch. You must wait (until you're old enough, wise enough, and so on) until our Lord calls you, all the while waiting for His good time to come".

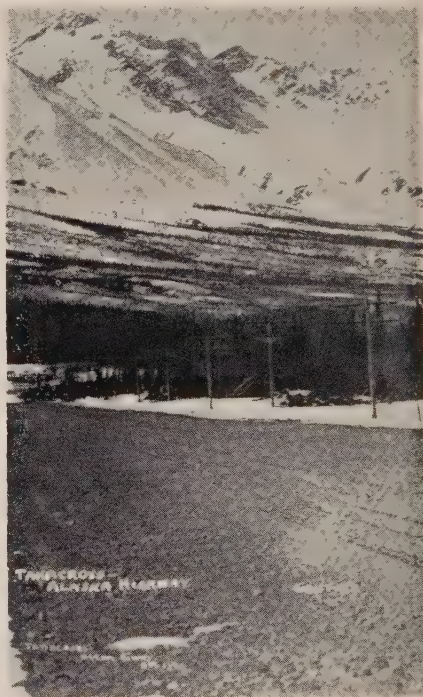
"But we can't understand all that just yet. Why don't you just tell us how you all went to Alaska?"

And so we have, some 80 times; told our story to women, men, girls and boys of all ages, all faiths, all sorts and conditions; the exciting and venturesome tale of how six young people of the Canterbury Association in Southern Ohio taught Bible School in Alaska from June through August, 1953.

Our call came via Bishop Gordon who spoke to the first meeting of the Canterbury Association, newly organized at the University of Cincinnati, in October, 1952, on his way back through the Stateside Dioceses from General Convention. Sixteen or so young people responded, of which he told us we had to choose six of the most qualified, which was the number the District could handle best for this type of work. Our elders thought we were crazy; our friends were skeptical; nevertheless we stuck by Bishop Gordon's invitation and found support at last from our fellow Cantaburians in the Diocese, our own Bishop Hobson and many wonderful counselors on the staff and in the Diocesan churches and organizations. Five—Barbara Block of Zenia, Ohio, Bill Crittenden of Erie, Pa., Carol Strathman, Bill Bumiller and I were chosen; all of us connected with the

Cincinnati Canterbury, and Miss Joyce Merryman, a Windham House graduate, college worker at Oxford, Ohio was asked by our Bishop to "chaperone" us. We were intensively trained by staff people, provided with a 1953 Chevrolet station wagon by the Diocese, which needed one anyway for our new conference center; equipped for any emergency and sent merrily on our way the morning of June 8, 1953.

An eventful trip it was of some five thousand miles, seeing the wild west and its wonders, meeting all sorts of travelers on the Alaska highway, after plowing through the mud of Northern Alberta (of which we HAD been warned) to get there, and finally, after one flat tire and lots of bumps, arriving in Tanacross to be-



Alaska Highway Near  
Tanacross





L. to R.: Bill Crittenden; Barbara Block; Joyce Merryman; Nancy Davis and Bill Bumiller (plus Alaska-acquired beard!) (Carol Strathman not in picture.)

gin our work. The Rev. Robert B. Greene, who had beat us to the Territory by a month, was already well settled, and oriented us not only to Bible School and the natives in Tanacross and Tetlin, but started us on the right foot for the summer's mission. We really began to wonder, as the summer went on and we grew to love Alaska so, just how long that Texas flag would stay atop St. Timothy's mission house. Bill, Bill, Barbara and I had about 25 in the Tanacross school while Joyce and Carol taught 13 at Tetlin, working with Sandy Ogilby, one of the seminarians.

After the school, the death of a fourteen-year-old girl of TB, the consecration of the new church, and Fourth of July festivities, we rested, dug a rather large garbage pit, packed up and drove to Fairbanks. Bishop Gordon flew all six, our baggage, and his sister Almeria, to Fort Yukon in the Pacer (three trips!). After a large Bible School there, for 150, we split in three groups of two—Carol and I

to Beaver, the two Bills to Circle, and Joyce and Barbara to Point Hope, Kivalina and Kotzebue for the rest of the summer. Later the Bills brought their tent back from Circle to pitch it at Venetie, while Carol, hired in the field for a year, began her work in the Hudson Stuck Memorial Hospital as temporary secretary-treasurer and I did religious education work with the children in the TB ward at Fort Yukon. Later I spent an enjoyable week at St. Mark's Mission and Boarding School, Nenana before meeting the others back in Fairbanks. We said goodbye to Bishops Gordon and Sherrill on Saturday, August 29, stopped overnight at Tanacross and began the long ride home. We got across the border into Canada, broke a connecting rod, and hauled the car in a van from Beaver Creek, Yukon Territory to Forty-Mile for repairs. Bob Greene and St. Timothy's again opened their hospitable doors to us and after two weeks and the wrong parts from Fairbanks, Bishop Hobson told



us to come home by plane. We know that the Bishop of Alaska who now owns the repaired station wagon, will use it almost as much as his plane.

"But how do WE become missionaries, Joyce?" And we are plunged into our story deeper and deeper, perhaps once, perhaps three times a week, to tell of the joys and sorrows, the births, marriages, sickness and deaths of our wonderful Alaskan Eskimos and Indians, and the satisfaction, the sense of the oneness of God's creation, the brotherhood of Christ's soldiers and servants, when we can live, teach, and learn by being with them. We washed their faces and curled their hair; we read, preached to, sang to and played with, children and adults alike. We picnic-ed, flew, swam, hiked, fished and hunted; yet we'd trade all that any day for all the children who sing: "This Little Gospel Light of mine, I'm going to let it shine . . ." and mean it! These are the joys of the Church's mission in Alaska, that we may bring comfort and renewal of faith to our native brothers, while they renew in us the vitality, vigor and urgency of the Kwanduk Nizi, the Good News, for all men everywhere.

So although there is no Bible School Team from Southern Ohio returning to Alaska this summer, there are missionaries staying at home to care for God's children here, beginning where they are, following our Lord's call, because they caught the vision that we did in Alaska of "Go ye . . . into Alaska . . . or Ohio . . .", it's all God's World.

---

(Continued from Page 1)

year, thanks to a wonderful anonymous gift underwritten sacrificially by a man and his wife, new work will go forward for over a hundred Eskimo Episcopalians at Kotzebue. New work will begin too with a priest stationed at Holikachuk on the Innoko to minister to Holikachuk and Shageluk—outstations of our Anvik mission since 1887. Yet in a way this is hardly an advance since it means transferring a

budget item destined for a priest at Eagle and Circle on the Upper Yukon, but it marks a wonderful advance for the Indian people of the Innoko—two hundred strong.

Our hopes and prayer to Almighty God for the next five years are these: A priest stationed at Huslia on the Koyukuk to care for 200 Indian Episcopalians at Huslia and Hughes, leaving our Allakaket priest to care for St. John's-in-the-Wilderness at Allakaket and the growing work at Bettles.

Secondly, we seek a priest to divide his time between Beaver and Steven's Village where the total Indian population of both communities look to us for spiritual care.

Thirdly, we need a second priest in the Fort Yukon area to minister regularly to the people of Venetie, Chalkyitsik, Circle and Arctic Village, leaving our Fort Yukon priest to care more adequately for the 450 people of Fort Yukon and the needs of the patients in the Hudson Stuck Memorial Hospital.

These three additions to our staff will increase our annual budget approximately twelve thousand dollars annually, but we wonder in how many other ways could such an expenditure bear such rich fruit in the intimate daily lives of people.

There are two other real needs in the District for full-time priests for Cordova and Petersburg on the Southeastern Coast. However, we confidently believe that increasing self-support in our other missions will make this possible without any increase in our budget.

Recently, we had a letter from a fine young priest. "If you have an opening some time next year in a pioneering area under real primitive conditions, I hope you will give me a chance there". Here is the man and there are others waiting to come if we who have been called to "Go into all the World", if we in the church will do our part sacrificially and prayerfully as God guides and calls: "Speak to the children . . . that they go forward".



# MAP OF ALASKA





# THE FLYING BISHOP

(In the February issue of the Alaskan Churchman we printed Bishop Gordon's plane logbook for the first six months of 1953, ending with the accident to the "Blue Box" in Kotzebue on June 25th. The rest of the log for 1953 follows).

June 26. (Returned to Fairbanks from Kotzebue last night by Commercial plane. Likewise the Rev. Norman Elliott came in from Fort Yukon last night bringing the little yellow Piper Pacer for me to use until the Blue Box is repaired).

Left early in the afternoon with the Pacer for Pt. Hope—700 miles northwest. Have the Rev. and Mrs. Rowland Cox, new missionary appointees for St. Thomas' Mission, as passengers. They are very nonchalant about being my first passengers after the accident in Kotzebue yesterday. Stopped briefly in Hughes and Kotzebue and landed safely in Pt. Hope about 10:30 p.m. after six hours and forty minutes flying—an uneventful trip.

June 27. Made a round trip from Pt. Hope to Kotzebue, taking Page Kent, who has been supplying the Pt. Hope mission, to Kotzebue en route to Fairbanks, and bringing back the Rev. Joseph G. Moore of the National Council Survey team to Pt. Hope to continue his work after two nights in the Kotzebue Hospital as a result of the accident to the Blue Box on the 25th.

June 28. Flew to Kotzebue with Dr. Moore and Fr. Turner of the Survey Team after an inspiring service in St. Thomas' Church this morning. Mr. and Mrs. Cox well settled in their new work. Left Fr. Turner in Kotzebue to go on to Fairbanks and with Dr. Moore attempted to fly directly 350 miles to Anvik, but bad weather caught us and after much flying attempting to get around the weather, stopped at the CAA station at Moses Point for the night.

June 29. Weathered in all day at Moses Point though flew almost two hours attempting to get through to Fairbanks.

June 30. Beautiful day—uneventful two-hour flight to Anvik and landed on sandbar across the Yukon River from the Mission. Dr. Moore spent the day gathering survey material. People catching hundreds of fish daily in the fish wheels just now.

July 1. Flew directly to Fairbanks (410 miles) from Anvik with Dr. Moore.

July 2. Round trip to Tanana (260 miles) taking the Rev. Walter Hanum there to take over the work at St. James' Mission and associated outstations.

July 3. Flew 170 miles to Tanacross late in evening.

July 4. Dedicated new St. Timothy's Church, Tanacross, confirmed two, won a foot race and returned to Fairbanks.

July 4. PM: Flew to Anvik, taking the Rev. and Mrs. Glen Wilcox and young daughter to take up the work of Christ Church Mission and outstations, arriving just before midnight.

July 5. Services in Christ Church in morning. In afternoon flew forty miles up the Yukon and landed on sandbar across from Geochidle Workman's fishcamp—boat came over and picked me up. Five persons drowned here yesterday when small boat capsized in the Yukon. Did what I could to bring comfort to the families. Searched for bodies over river on return trip to Anvik. Evening Prayer there.

July 6. Flew to Fairbanks from Anvik with Miss Almeria Gordon who is finishing two years of service at the Anvik Mission.

July 6. PM: Round trip (400 miles) to Allakaket, taking the Rev. and Mrs. Richard Miller to assume the responsibilities of the work at St. John's-in-the-Wilderness Mission and all along the Koyukuk River. Arrived home some time in the early morning and a little tired after over eight hundred miles of flying today.

July 9. Made three round trips to Fort Yukon (900 miles in all) taking six members of the Southern Ohio



Summer Volunteer Team and Miss Almeria Gordon and about three hundred pounds of baggage. This group will conduct a Bible School at St. Stephen's Mission, then work out into the outlying villages in a similar program—one of the most worth-while programs of our year's work—home shortly after midnight, after conferences with several members of the Fort Yukon staff.

July 10. Flew to Allakaket with 500 pounds of freight for the Mission, and also to pick up Miss Hill and Miss Kay who are retiring from the work on the Koyukuk after a combined total of 46 years of service on the river. Was delayed on return trip by spark plug trouble and had to fly to Bettles to get a new plug before taking off for Fairbanks with the two ladies.

July 11-17. Stayed on the ground and caught up on my office work after flying over seven thousand miles in the past three weeks. Dr. Moore and Fr. Turner now covering South-eastern Alaska.

July 18. PM: Flew to Fort Yukon with Dr. Jewell from Ladd Air Force Base for clinic at Hudson Stuck Hospital. Also aboard, Rod Glasgow



Hudson Stuck Memorial Hospital  
Ft. Yukon

who will help at Allakaket for about six weeks. Dropped Dr. Jewell at Fort Yukon and with Rod and Miss Jean Aubrey, R.N., flew 200 miles to Allakaket. Landed about 1 a.m. and left my passengers at the Mission house. The Millers never knew I was there



Eskimo Woman at Beaver

until the next morning. I returned to Fairbanks about 3 a.m.

July 19-26. With my family and the Charlton family took a vacation camping trip (by car—no airplanes, thank you!) to Eagle and Dawson. Beautiful weather and a very pleasant trip.

July 27. Flew commercially to Fort Yukon to pick up Pacer which had been used by Mr. Elliott during my absence. Brought Miss Almeria Gordon to Fairbanks on her way to the States. Dr. Moore returned from Southeastern Alaska.

July 28. With Dr. Moore flew to Allakaket to continue survey work of our missions.

July 29. Flew with Dr. Moore and Miss Aubrey to Fort Yukon, stopping at Beaver en route and completed the purchase of a small store building and quarters for use as a chapel for our work there.

July 29. PM: With two of the Summer Volunteer Team and a quantity of baggage and equipment, flew to Beaver and left them for a ten-day school for our people there. They occupy buildings we bought two hours before!

Later: PM: Made a round trip to Circle (160 miles) with two other volunteers and equipment (including a tent) for a Bible School there.

July 30. Flew to Fairbanks, leaving Dr. Moore at Fort Yukon.

Aug. 1. Flew to Fort Yukon via Beaver to drop supplies for workers there. Picked up Dr. Moore at Fort Yukon, flew to Circle with supplies for workers there and visit with them. Stopped at Circle Hot Springs for bountiful dinner, then flew on to Eagle for survey work.

Aug. 2. Three services in village and town of Eagle.

Aug. 3. With Dr. Moore and Phil Jerauld, summer seminarian who is spending summer at Eagle, flew to Woodchopper Mining Camp where three of our Eagle Indian families are working. Left Phil there for a pastoral visit. Dr. Moore didn't like the Woodchopper landing field much! We flew on directly across the mountains to Tanacross.

Aug. 3. PM: Flew to Tetlin for conference with Sandy Ogilby, seminarian there, then returned to Fairbanks, leaving Dr. Moore to come in by the Alaska Highway.

Aug. 4-8. Office, evaluating Dr. Moore's survey work with him, then got him off for home.

Aug. 9. Flew to Beaver; picked up two Bible School workers there and took them to Fort Yukon. Then flew

to Circle; picked up two workers there, stopped at Circle Hot Springs for dinner and swim, and flew to Fort Yukon. At Fort Yukon picked up Dr. Jean Persons of Tanana Hospital who has been here for a Clinic and flew 200 miles to Tanana with her. Remained over night in Tanana.

Aug. 10. Flew to Fairbanks.

Aug. 13. Flew to Fort Yukon for my regular summer pastoral visitation and for confirmation.

Aug. 14. Made two trips to Venetie (50 miles), taking equipment for DVBS and two summer workers for Bible School there.

Aug. 15. Flew to Fairbanks in the little yellow Pacer. There found that the Blue Box had been repaired and ready for service again. Returned to Fort Yukon in Blue Box taking Mrs. Gordon and my three children with me, just in time for wedding in St. Stephen's Church.

Aug. 16. Services in St. Stephen's Church. PM: Took bride and groom to Circle Hot Springs for Honeymoon. Evening Prayer in the evening.

Aug. 17. Returned to Fairbanks with my family.

Aug. 20. Flew to Fort Yukon with



Landing Field at Eagle



the Rev. and Mrs. Richard Lambert and their two children. Mr. Lambert takes charge of St. Stephen's Mission today. Returned to Fairbanks via Nenana where I dropped one of the summer workers.

Aug. 21. 6 AM. Flew to Nenana, picked up two children from St. Mark's Mission and took them home to Tanana.

Rest of day made three trips (200 miles each) from Tanana to Allakaket with a refrigerator, washing machine and food supplies for the Allakaket Mission — no boats now making this run, so everything must be flown in. Over night in Tanana.

Aug. 22. Weathered in at Tanana.

Aug. 23. AM. Celebrated Holy Communion in St. James' Church, returned to Fairbanks.

Aug. 27. Flew to Tanana very early —made three more freight trips to Allakaket—then after last trip flew to Venetie to pick up DVBS team there and then to Fort Yukon and Fairbanks. Figure I flew over a thousand miles today and a little tired, particularly since I missed my lunch! Glad to get freighting done and saved considerable money from our limited budget.

Aug. 28. Bishop and Mrs. Sherrill arrived in Fairbanks today.

Aug. 29. Flew to Anchorage with Mrs. Gordon.

Aug. 30. Great Day of Dedication in Anchorage for new All Saints' Church; three services with Bishop Sherrill including one at Elmendorf Field. Saw the Sherrills off for Tokyo at 3:25 A.M.!

Aug. 31. Flew back to Fairbanks in the Blue Box.



Sept. 1. Flew to Huslia (250 miles). Confirmed twelve candidates presented by summer seminarian Don Gardner. Remained over night.

Sept. 2. Flew to Fort Yukon via Hughes and Allakaket with Don Gardner and Mollie John, a patient for hospitalization at the Hudson Stuck Memorial Hospital. On to Fairbanks.

Sept. 2. PM: Flew to Tanacross and Tetlin. Remained over night in Tetlin.

Sept. 3. With Sandy Ogilby from Tetlin flew to Eagle and picked up Seminarian Jerauld there and flew to Fairbanks. All Seminarians on their way back home now.

Sept. 6. Flew to Fort Yukon with Dr. Kaisch for day clinic there at the Hospital. Weather closed in and did not get home until 8th though we flew four hours trying to get through beforehand.

Sept. 8. Flew to Fort Yukon and Arctic Village with the Rev. Gordon Charlton. PM: Holy Communion Service in Bishop Rowe Chapel, Arctic Village.

Sept. 9-11. Hunting at Arctic Village. Mr. Charlton and I got six caribou between us.

Sept. 11. Flew to Fort Yukon with Mr. Charlton and some of the meat. He went on in to Fairbanks in other plane. I returned to Arctic Village.

Sept. 11. PM: Evening Prayer, Confirmation and sermon in Bishop Rowe Chapel, Arctic Village.

Sept. 12. Flew to Fairbanks with load of caribou meat.

Sept. 15. Flew to Nenana, picked up 400 pounds of mission potatoes for Anvik; flew to Tanana. Picked up Miss Elsie Smithcoors who will serve at Anvik this winter and a patient from the hospital and flew to Anvik.

Sept. 16. AM: Holy Communion and sermon in Christ Church—then flew 400 miles to Fairbanks.

Sept. 22. Round trip to Nenana for Conference with staff there.

Sept. 24. With Miss Harriet Keef-er, new nurse for Fort Yukon, flew to Tanacross, picked up critically ill patient (son of our Tanacross lay-reader) and took both nurse and

patient to Fort Yukon and returned to Fairbanks.

Sept. 28-Oct. 1. Trip to Adak in Aleutians with the Air Force for services at Adak—round trip of about 3,000 miles.

Oct. 3. With Miss Betty Klemm, new Secretary-Treasurer of Hudson Memorial Hospital, and Dr. and Mrs. Kenneth Kaisch, flew to Fort Yukon where Dr. will conduct two-day clinic and do some operations. Dr. Kaisch has been wonderfully helpful at Fort Yukon during the vacancy with no doctor there and we owe a great deal of appreciation to both Dr. Kaisch and Dr. Jean Persons of the Tanana Hospital for providing clinic services—thanks to the Blue Box—at least once a month.

Oct. 3. Noon: Made round trip to Beaver with the Rev. Richard Lambert and carpenter helper. Mr. Lambert will hold services and fix up the Beaver Chapel at the same time.

Oct. 3. PM: Flew to Allakaket; took Tom Leight, Fort Yukon Maintenance man along to work on mission light plant there; then flew to Hughes.

Officiated at wedding of Johnny G. James and Agnes Murvin. Remained over night at Hughes.

Oct. 4. 9 AM. Hughes: Baptism, Confirmation and Sermon. Flew to Allakaket.

11 AM. Holy Communion and Sermon. Flew to Fairbanks—weather too bad to get into Fort Yukon.

Oct. 5. Flew to Fort Yukon—then round trip to Beaver—then back to Fairbanks with Dr. and Mrs. Kaisch.

Oct. 16. With the Rev. Messrs. Charlton and Greene flew 700 miles to Pt. Hope for ordination of Rev. Rowland Cox.

Oct. 18. Pt. Hope Ordination to Priesthood of Mr. Cox—first ordination here since 1903—a very inspiring service.

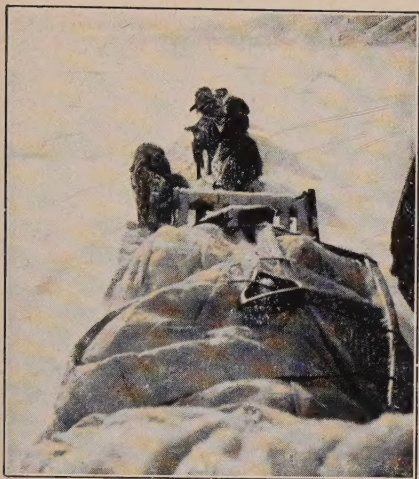
Oct. 19. Flew back to Fairbanks via Pt. Lay, leaving Mr. Cox there for pastoral visit—en route stopped in Tanana and picked up the Rev. Walter Hannum and on to Fairbanks.

Oct. 20. Took Mr. Hannum to Steven's Village for visitation to his outstation there. Returned via Fort Yukon; took Miss Aubrey and Miss



St. Thomas Church, Pt. Hope





The Bishop traveling on the Arctic Coast by dogteam with priest at Pt. Hope. The plane can equal a strenuous month with the dogs in just two days!

Carol Strathman to Nenana; then on to Fairbanks.

Nov. 1. Flew to Fort Yukon with Dr. Kaisch for visit.

11 AM. St. Stephen's—Celebrated Holy Communion and preached. Returned to Fairbanks — temperature minus 29. Guess winter is coming!

Nov. 5. Flew to Ketchikan with Pan American Airways for visitation and Woman's Auxiliary Conference.

Nov. 5-19. Visited Southeastern Alaska Churches at Ketchikan, Wrangell, Petersburg, Sitka and Juneau.

Nov. 19. Back to Fairbanks. Traveled over 2,000 miles.

Nov. 30. Flew Blue Box to Ft. Yukon en route to Allakaket for ordination of the Rev. Richard Miller. Picked up the Rev. Richard Lambert at Fort Yukon. Norman Elliott kept away by bad weather. Flew to Allakaket.

Nov. 30. PM: St. John's-in-the-Wilderness: Ordained Richard Miller to Priesthood. First ordination in forty-six year history of Mission.

Dec. 2. Flew to Tanana with Mr. Lambert.

Dec. 3. Ordained Walter Hannum to Priesthood in St. James' Church. PM: Evening Prayer and Confirmation.

Dec. 4. Flew to Fort Yukon via Steven's Village. Dropped Mr. Hannum here for visit with his people. Took Mr. Lambert and Dr. Persons of Tanana Hospital to Fort Yukon. Dr. Persons for clinic.

Hudson Stuck Memorial Hospital: Confirmed three persons. Flew to Fairbanks.

Dec. 6. Flew to Steven's Village with Dr. Persons; picked up Mr. Hannum; flew to Allakaket so that Dr. Persons could give Mrs. Richard Miller prenatal check-up. Then to Tanana where dropped Dr. Persons and Mr. Hannum; then back to Fairbanks.

Dec. 14. Flew with the Rev. Norman Elliott to Nenana; picked up the Rev. Cameron Harriot; then flew directly to Anvik—temperature minus 25.

Dec. 15. Christ Church, Anvik: Ordained Glen Wilcox to Priesthood.

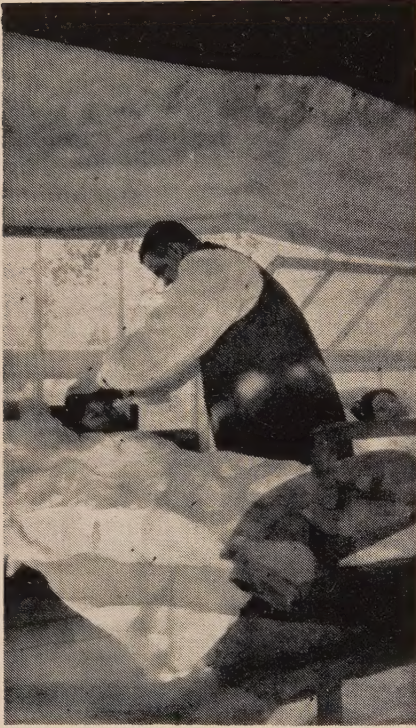
Dec. 17. Returned to Fairbanks via Nenana.

Dec. 29. Flew to Steven's Village with the Rev. Walter Hannum. This



Ice Cream Follows the Ordination at Allakaket





Confirmation in the Hospital  
at Ft. Yukon

is an exceedingly difficult place to get to from Tanana, so Mr. Hannum is badly handicapped in making his pastoral visitations there because of travel limitations. Returned to Fairbanks.

Dec. 31. Flew to Steven's Village and took Mr. Hannum to Rampart — temperature minus 43 at Steven's Village. Stopped in Minto and picked up the Rev. Cameron Harriot and returned him to Nenana. He had walked the seventeen miles down from the railroad to Minto for Christmas services.

So endeth 1953 and about 35,000 miles of flying.

The Rev. and Mrs. Robert Grumbine and two children plan to go to the States on furlough early in June. We are happy to say they will return to the work at Valdez and Cordova early in the fall.

The Rev. Rowland J. Cox of St. Thomas' Mission, Point Hope, recently journeyed 325 miles with an Eskimo companion by dogteam to his outstation at Point Lay for a visit with our people there. The trip took approximately twelve days. Even more credit for the trip must go to Mary Cox, Rowland's wife, who had the courage to stay at home.

It will be a great help to our book-keeping and finances if you can subscribe to THE ALASKAN CHURCHMAN for at least two years at a time, preferably five. You know you will want to subscribe for the rest of your life so why not do it all at once!

Thanks to several generous friends, our summer Daily Vacation Bible School program for isolated unstaffed native missions is already partially underwritten and several enthusiastic volunteer workers plan to come to Alaska this summer to go out in teams under primitive conditions to do real concentrated evangelistic work for many of our people who have been dependent on an itinerant ministry for their spiritual ministrations.

Thanks to the impetus of the first Woman's Auxiliary Convocational Meeting held in Southeastern Alaska last Fall, a similar gathering of the Anchorage Convocation gathered the last week-end in April in Anchorage. More details in the August number of THE ALASKAN CHURCHMAN.

Dr. Milo Fritz of Anchorage, following up his wonderful medical tour of our Interior Missions of last summer, spent nearly a week at the Hudson Stuck Memorial Hospital at Fort Yukon with two of his staff nurses in March. During this time Dr. Fritz performed more than fifty eye, ear, nose and throat operations and brought untold blessing to our Indian people of the Yukon Valley. Here is a man who really puts his Christian affirmation into concrete action.



# Missions and Staff

Allakaket	St. John's-in-the Wilderness	The Rev. Richard S. Miller
Anchorage	All Saints'	The Rev. Albert J. Sayers
Anvik	Christ Church	The Rev. Glen M. Wilcox Miss Else Smithcoors
Cordova	St. George's	m. Valdez
Eagle	St. Paul's St. John's	The Rev. Norman H. V. Elliott
Fairbanks	St. Matthew's	The Rev. Gordon T. Charlton Mr. Page H. Kent
Ft. Yukon	St. Stephen's	The Rev. Richard T. Lambert The Rev. Albert E. Tritt Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Miss Jean E. Aubrey, P.H.N. Miss Harriet H. Keefer, P.H.N. Miss Mary O. Hayes, R.N. Miss Elizabeth Klemm Mr. Grafton Bergman
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. John K. Watkins
	St. Elizabeth's	The Rev. Lewis Hodgkins
Kivalina	Epiphany	Mr. Milton Swan
Nenana	St. Mark's	The Rev. Cameron Harriot Miss Martha I. Webb Mrs. Dorothea S. Jacobs, R.N. Mr. Fred Mueller
Petersburg	St. Andrew's	m. Wrangell
Pt. Hope	St. Thomas'	The Rev. Rowland J. Cox Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	The Rev. Robert B. Greene
Tanana	St. James'	The Rev. Walter W. Hannum
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Philip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkyitsik	Kenai	Nome
Arctic Village	Dot Lake	Kotzebue	Palmer
Beaver	Hologachaket	Minto	Shageluk
Big Delta	Homer	Rampart	Stevens Village
Bettles	Hot Springs	Pt. Lay	Tetlin
Circle	Hughes	Mt. Edgecumbe	Venetie
Coschacket	Huslia	Noatak	Wrangell Institute

